that. Verily, this *(i.e.* the self consisting of the understanding) is also of the form of man. This is of the form of man as that is. Faith is its head. The right is its right "arm. Truth is its left arm; Yoga (concentration) its middle part; the understanding its back part and support.

Of that the following verse is given:—

"5. The understanding offers sacrifices. It also does righteous deeds. All the gods worship the understanding as their superior—as Brahman (Or, the mental powers serve the understanding as their source). If one knows the understanding as Brahman and does not swerve from him, he gives up, with the body, all sins born of the body and obtains all desirable things. The embodied self of the former sheath is also that of the latter. Verily, there is an inner self consisting of bliss different from this self consisting of the understanding.

This *(i.e.,* the self consisting of the understanding) is filled by that. Verily, this *(i.e.,* the self consisting of bliss) is also of the form of man. This is of the form of man as that is.

The pleasant is its head. Joy is its nght arm. Rejoicing is its left arm. Bliss is its middle part. Brahman is its back part and support. Of that the following

verse is given :—
"6. If any one thinks Brahman to be non-existent, he
himself becomes non-existent. If any one thinks that
.Brahman exists, the knowers of Brahman know that one to be
existing. The embodied sell of the former sheath is also that
of the latter. Then (the disciple asks these) questions
after the preceptor's lecture :—
tc Does any ignorant person reach that world after death ?
Does any knowing person reach that world? (The answer is).
He (Brahman) wished—((Let me become many, let me be
born. He meditated. Having meditated he created *(lit.*
g"ave out) all this—whatever there is. Having created it,
he entered into it. Having entered into it, he became *sat*
(what has form) and *tyat* (what is formless), the defined and
the undefined, the supported and the unsupported, the